

THE
SATURDAY MAGAZINE.

VOL. II.—NO. 2.

Philadelphia, January 12, 1822.

Miscellany.

FROM THE LONDON LITERARY GAZETTE.

BUCKINGHAM'S TRAVELS IN PALESTINE.

Having arrived at Jerusalem about five minutes after sunset, he was compelled to wait before the gates of the city, until a formal application had been made to the governor to admit him. The first morning after his arrival he visited the Latin Convent, the house of Uriah, the pool of Bathsheba, and the palace of David; in the street beyond which was shown the place said to be that at which Christ appeared to Mary Magdalen and the other Mary, after his resurrection, when he cried to them, "All hail!" and they held him by the feet, and worshipped him.

On January 26th, 1816, Mr. Buckingham, accompanied by Mr. Bankes, investigated the tomb of Christ.

"Our stay in the sepulchre itself," says he, "was very short: the smallness of the aperture of entrance; the confined space within, hung round with crimson damask, and ornamented with silver lamps and painting; the hurry and bustle occasioned by the worshippers searching for their shoes left at the door, as every one went in barefoot; the struggle to be the first to get near enough to kiss the marble, and sometimes the forcibly pulling off the turbans of those who might have forgotten to uncover their heads, presented altogether a scene of such confusion, that, added to the risk of suffocation in so impure an atmosphere, it drove us out rapidly to make room for others."

The next day being the Sabbath of the Jews, the travellers went early in the morning to attend the service at the Jewish Synagogue.

"Arriving at the spot, which was in a low, obscure street, near the centre of the town, we descended by a flight of steps

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into a grotto. On getting down into this we found it to be a large suite of subterranean rooms, lighted by small windows from above, around the sides, and near the roof.

"The whole place was divided into seven or eight smaller rooms, in the centre of each was raised a square enclosure, open above at the sides; and here stood the priest who read the service. The female worshippers were above looking down on the congregation through a screen of lattice-work. The men were below, all seated on benches, and every one had a white serge cloth, striped with blue at the ends, thrown over his head; at the front corners of this cloth were two long cords, and around two of the edges of it were fringes of threads.

"After some time passed in reading and responses, we went into the central rooms, which were both of them longer than the outer ones; and at the end of these were curtains for the veil of the temple. In the principal room this veil was of purple cloth worked with gold; and on its centre were the two tables of the law in Hebrew, nearly in the same form as we have them in English in our own churches.

"The priest who officiated had, during this last week, arrived here from Amsterdam. The book from which he read rested on a piece of crimson velvet, worked with Hebrew letters of gold; after an apparent weeping on the part of the people, who covered their faces with the white head-cloth, and moved to and fro as if distressed for the loss of something, a man walked round the synagogue, crying out with a loud voice, and changing the first word only at every subsequent exclamation. This we learnt was the sum offered for the sight of the Tozat, or Scriptures. Advances were then made by individuals of the audience, and repeated by the crier, until either a sufficient or some specified sum was raised.

"The priest then made a loud shout, and all the people joined; when some of the elders drew aside the veil of the temple, and opening a recess like that of a sanctum sanctorum, took from thence a cabinet, highly ornamented with silver. In this were two rolls containing the book of the law on parchment, rolled round a small pillar in the centre, which, on being turned, exposed the writing on the roll successively to view. On the top of this roll was fixed two silver censers with small bells, and it was carried round the assembly, when each of the congregation touched the writing with the cords at the front corners of his head-cloth, after placing these cords to his lips, then across his eyes. The cabinet was followed by a boy bearing four silver censers with bells on a stand, and after every one had touched it, it was placed on the altar, in the central sanctuary, before the priest.

"We had been suffered to go through every part of the syna-

gogue during the service, which consisted chiefly in reading, and had to press through narrow ranks of the worshippers. We were at length accosted in Italian by an old Rabbi, who called himself Mohallim Zachareas, and told us that he was the banker of the governor, and the chief of the Jews here. He said that he had left Leghorn at the age of fifteen, against the wish of his friends, to end his days in Jerusalem, and that he had remained here ever since, being now nearly sixty years of age; from him we learned the chief particulars of the worship already described, and he told us that the service was the same in all the separate divisions of the synagogue, which we had reason to believe was true, as we ourselves had seen it to be the same in two of these places."

Having closed his excursions to the holy places round Jerusalem, Mr. Buckingham presents us with a retrospective view of the city, which is illustrated by a very well executed plan, having been preceded by an excellent map of ancient Jerusalem and its divisions.

We shall not dwell long upon this portion of the work, as the subject has been so frequently discussed at large by other travellers. From the estimate given by Mr. Buckingham it would appear that the fixed residents of the holy city, one half of whom are Mohammedans, are about eight thousand; but that the continual influx of strangers from all countries, augments the population from ten to fifteen thousand, according to the season of the year. From Christmas to Easter is the period in which Jerusalem is most frequented. Very little trade is carried on, and but few manufactures, religion being almost the only business which brings men of opposite quarters together here; there is much less bustle than would be produced in a trading town, by a smaller number of inhabitants. The military force kept up here, is comparatively small, consisting only of about a thousand soldiers, including horse and foot.

In this part of the work Mr. Buckingham has introduced some very interesting discussions on the identity of the hill of Sion; the received opinion, that the cemeteries of the ancients were universally excluded from the precincts of their cities, &c. in which, to say nothing of his apparently minute acquaintance with the Scriptures, he displays very considerable learning and ingenuity. We quote his observations on the disputed site of Calvary:—

"The place called Golgotha, and translated 'the place of a scull,' has been, by all writers, supposed to have been without the precincts of the ancient Jerusalem; but there is no positive authority that I am aware of for such a position. It has been thought, first, that, as a place of execution, it would be held defiling; and next, as a place of burial, that it could not have been

included within the walls. We are at least assured that the tomb in which Jesus was laid was near to the place of his crucifixion: 'Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein yet was never man laid; there laid they Jesus therefore, because of the Jews preparation-day, for the sepulchre was NIGH AT HAND.' It is fair to presume, that a respectable Jew, like Joseph of Arimathea, would hardly have a garden and a sepulchre newly hewn in the rock, in a place that was defiled by being one of common execution; and I think the very circumstance of these being there, is sufficient to induce a belief that it was NOT a place commonly devoted to so ignominious a purpose. All the gospels represent Jesus as being hurried away by the multitude, who seized indiscriminately upon one of the crowd to bear his cross. 'And when they were come to a place called Calvary, or Golgotha, there they crucified him between two thieves.' None of them, however, speak of it either as being a place WITHOUT the city, or as being a place of public execution, but leave one to infer, that it was an unoccupied place, just pitched on for the purpose as they passed.

"Some persons whose ideas of Calvary had led them to expect a hill as large as the Mount of Olives, or Mount Sion, have been disappointed at finding the rock shown for it to be so low and small. But on what authority is it called a *mount*? and to places of which different sizes and elevations is that term affixed? The present is a rock, the summit of which is ascended to by a steep flight of eighteen or twenty steps, from the common level of the church, which is equal with that of the street without; and besides this you descend from the level of the church by thirty steps into the chapel of St. Helena, and by eleven more steps to the place where it was supposed that the Cross, the Crown of Thorns, and the Head of the Spear were found, after laying buried in this place upwards of three hundred years."

On the 28th, their preparations for the prosecution of their journey being completed, Mr. Buckingham, accompanied by Mr. Bankes, his Albanian interpreter, and two Arab guides, left Jerusalem for Jericho. For the convenience of travelling, they arrayed themselves in the costume of the country, Mr. Buckingham as a Syrian Arab, and Mr. Bankes as a Turkish soldier. The guides wore their own garb of Bedouins of the desert. As they were unable to hire animals to carry their baggage, each person took charge of whatever portion belonged to himself. They took with them bread, dates, tobacco and coffee, and a supply of corn for their horses, with a leathern bottle of water suspended from each saddle.

The road from Jerusalem to the Jordan, abounding as it does

in the wildest scenery of nature, ravines, cliffs and precipices mingling in awful and wonderful confusion, is the most dangerous about Palestine. "The very aspect of the scenery (says Mr. B.) is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those who pass that way." After a walk of about six hours, they arrived at Jericho; but so entirely abandoned was this once-important city, that there was not a tree or shrub observable upon its site. The ruins appeared to cover nearly a square mile, but were too indistinct to enable the travellers to form any plan of them. Passing on about four miles in an easterly direction, they came to the village of Rihlah, on the banks of the Jordan. They saw nothing of importance in this place. The only objects pointed out to them were a modern square tower of Mohammedan work, which they pretend was the house of Zaccheus, and an old tree, up which he is said to have climbed, in order to obtain a sight of Jesus as he passed.

(To be continued.)

AMERICAN MEDALS.

(Continued from p. 9.)

7. OCCASION.—Taking the fort of Stony Point, on the North River, by storm. Gold.

Device—An Indian Queen crowned: a quiver on her back; and wearing a short apron of feathers: a mantle hangs from her waist behind: the upper end of the mantle appears as if passed through the girdle of her apron, and hangs gracefully by her left side. She is presenting with her right hand, a wreath to General Wayne, who receives it gracefully. In her left hand, the Queen is holding up a crown towards the General. On her left, and at her feet, an alligator is stretched out. She stands on a bow; a shield, with the American stripes, rests against her left knee.

Legend—Antonio Wayne, duci strenuo. Comitia Americana.

Reverse. Device—A fort with two turrets, on the top of a hill: the British flag flying: troops in single, or Indian file, advancing in the front and rear up the hill; numbers lying at the bottom. Troops advancing in front, at a distance, on the edge of the river: another party to the right of the fort. A piece of artillery posted on the plain, so as to bear upon the fort: ammunition on the ground: six vessels in the river.

Legend—Stony Point oppugnatum.

Exergue—XV. Jul. MDCCLXXIX.

By the journals of Congress for July 26, 1779, it appears that the attack of the fort of Stony Point was ordered by General Washington on the 10th July.

General Wayne issued his orders on the 15th, on the night of which day the attack was successfully made. Congress passed a vote of thanks to General Wayne, the officers and soldiers under his command, particularly mentioning Col. de Fleury, Major Stewart, Lieuts. Gibbons and Knox, the two first of whom led the attacking columns, and the two last the parties ordered to destroy the double row of abattis, which they did under a severe fire. The first of them lost 17 out of 20 men. Gibbons, Knox, and Mr. Archer, Gen. Wayne's aid, were promoted; and the stores were divided among the troops. The fort was garrisoned by the 17th British regt.; the grenadiers of the 71st; and commanded by Lieut. Col. Johnson, by whom a stout resistance was made. The prisoners amounted to 543. An excellent account of the gallant exploit may be seen in the British Annual Register for 1779, p. 192.* Not a musket was fired by the American troops; and although the laws of war, and the principle of retaliation would have justified the sacrifice of the garrison in return for the cruel conduct of the British General Grey, when he surprised General Wayne near the Paoli tavern, on the Lancaster road, two years before, yet not a man was killed who asked for quarters.

The medal granted to General Wayne is superbly executed, and most tastefully designed. The description is taken from the original in the possession of General Wayne's son. It weighs 63 dwt. 18 grains. Mr. Gibbons is at present collector of the port of Richmond, Virginia. He and his gallant companion Knox were natives of Pennsylvania: Fleury was a Frenchman. Stewart was killed by a fall from his horse, near Charleston, S. Carolina, at the close of the American war. Archer died in Philadelphia, about the year 1786.

Captain Benjamin Fishbourne, of Philadelphia, was another of the aids of General Wayne: both are highly praised by the general in his official letter.

8. OCCASION.—Same as the preceding. Silver.

Device—America personified in an Indian queen, is presenting a palm branch to Captain Stewart: a quiver hangs at her back: her bow and an alligator are at her feet: with her left hand she supports a shield inscribed with the American stripes, and resting on the ground.

Legend—Johanni Stewart cohortis prefecto. Comitia Americana.

Reverse—A fortress on an eminence: in the foreground, an officer cheering his men, who are following him with charged bayonets, in pursuit of a flying enemy: troops in Indian files ascending the hill to the storm, front and rear: troops advancing from the shore: ships in sight.

Exergue—Stony Point oppugnatum, xv. Jul. MDCCLXXIX.

9. OCCASION.—Same as the preceding. Silver.

Device—A soldier helmeted and standing against the ruins of a fort: his right hand extended, holding a sword upright: the staff of a stand of colours reversed in his left: the colours under his feet: his right knee drawn up, as if in the act of stamping on them.

Legend—Virtutis et audaciæ monum. et præmium D. De Fleury Equiti Gallio Primo Supr. muros Resp. Americ. D. D.

Reverse—Two water batteries, three guns each: one battery

* And also in the *Analectic Magazine*, Philadelphia, 1819.

firing at a vessel : a fort on a hill : flag flying : river in front : six vessels before the fort.

Legend—Aggeres Paludes Hostes Victi.

Exergue—Stony Pt. expugn. xv. July, 1779.

10. OCCASION.—Capture of Major Andre, adjutant general of the British army. Silver.

Device—A shield.

Legend—Fidelity.

Reverse—A wreath.

Legend—Vincit Amor Patriæ.

Three of those medals were struck by vote of Congress of 3d Nov. 1780, and presented to John Paulding, David Williams, and Isaac Van Vert, for "intercepting Major John Andre in the character of a spy, and notwithstanding the large bribes offered them for his release, nobly disdaining to sacrifice their country for the sake of gold, secured and conveyed him to the commanding officer of the district, whereby the dangerous and traitorous conspiracy of Benedict Arnold was brought to light, the insidious designs of the enemy baffled, and the United States rescued from impending danger." A pension of 200 dollars annually during life, was bestowed on each of them. The medals were presented in the presence of the whole army, the year following, by General Washington, with a copy of the resolve ordering the medals, and of the vote of thanks. The design for the medal was given in the resolve of Congress. Two of those faithful men still live in the state of New York. Paulding died February, 1818.

When we reflect upon the calamitous events that in all probability would have resulted to the United States from the success of the deep and treasonable plot which those faithful men defeated, the mind shudders: for the stern integrity and love of country exhibited by them, they deserve to be held in everlasting and grateful remembrance by every true American—by every friend to the "asylum of the oppressed throughout the world."

11. OCCASION.—Victory at the Cow Pens, North Carolina. Gold.

Device—An Indian chief with a quiver on his back, in the act of crowning an officer with a laurel wreath: his hand resting on his sword: a cannon lying on the ground: various military weapons and implements in the back ground.

Legend—Danieli Morgan Duci exercitus. Comitia Americana.

Reverse. Device—An officer mounted, at the head of his troops, charging a flying enemy. A battle in the back ground: in front a personal combat between a dragoon unhorsed and a foot soldier.

Legend—Victoria libertatis vindex.

Exergue—Fugatis captis aut cæsis ad Cowpens Hostibus.—xvii. Jan. MDCCLXXXI.

12. OCCASION.—Same as the last. Silver.

Device—An officer mounted with uplifted sword, pursuing an officer on foot, bearing a stand of colours; Victory descending in front over the former, holding a wreath in her right hand over his head: a palm branch in her left hand.

Legend—Joh. Egar Howard,* Legionis Preditum Præfecto. Comitia Americana.

Reverse. Inscription—Quod in Nutantem Hostium Aciem Subito Irruens, Præclarum Bellicæ virtutis Specimen Dedit in Pugnam ad Cowpens xvii. Jan. MDCCLXXXI.

13. OCCASION.—Same as the two last. Silver.

Device—An officer mounted, at the head of a body of cavalry, charging flying troops: a Victory over the heads of the Americans, holding a laurel crown in her right hand, and a palm branch in her left.

Legend—Gulielmo Washington, Legionis Equit. Præfecto. Comitia Americana.

Reverse. Inscription—Quod Parva militum manu, Strenue Prosecutus Hostes, virtutis Ingenitæ Præclarum Specimen Dedit in Pugna ad Cowpens, xvii. Jan. MDCCLXXXI.

These medals were struck by a resolve of Congress of March 9, 1781, which stated that 80 cavalry and 237 infantry of the United States, and 553 southern militia, obtained a complete victory over a select and well appointed detachment of more than 1100 British, commanded by Lieut. Col. Tarleton. General Lee says, "The advance of M^rArthur reanimated the British line, which again moved forward, and outstretching our front endangered Howard's right. This officer instantly took measures to defend his flank, by directing his right company to change its front; but mistaking this order, the company fell back; upon which the line began to retire and General Morgan directed it to retreat to the cavalry. This manœuvre being performed with precision, our flank became relieved, and the new position was assumed with promptitude. Considering this retrograde movement the precursor of flight, the British line rushed on with impetuosity and disorder: but as it drew near, Howard faced about and gave it a close and murderous fire. Stunned by this unexpected shock, the most advanced of the enemy recoiled in confusion. Howard seized the happy moment, and followed his advantage with the bayonet. *This decisive step gave us the day.* The reserve having been brought near the line, shared in the destruction of our fire, and presented no rallying point to the fugitives. A part of the enemy's cavalry having gained our rear, fell on that portion of our militia who had retired to their horses. Washington struck at them with his dragoons, and drove them before him. Thus by simultaneous efforts, the infantry and cavalry of the enemy were routed. Morgan pressed home his success, and the pursuit became vigorous and general."—Lee's Memoirs, vol. 1, p. 258.

(To be continued.)

FROM THE BRITISH REVIEW.

Bible Rhymes, on the Names of all the Books of the Old and New Testament, with Allusions to some of the principal Incidents and Characters. By Hannah More.

If any one were to ask us to give them a general description of Mrs. More's spirit and manner in conversation with her friends, we do not know that we could convey the idea more

* Mr. Howard's name is John Eager Howard.

effectually, than by referring them to this little book of familiar rhymes. The inquirer would there find a graceful, flowing, un-studied exhibition of the most important truths which can interest a mind anxious about its immortal concerns; the pastime, if we may so express ourselves, of an intellect great, and a spirit lofty in the smallest undertakings; and through the gaiety of whose unpretending couplets, a vein of pious composure, of affectionate sensibility, and tempered zeal, is characteristically apparent. Just of this sort is the conversation of Hannah More—easy, pointed, unpresuming, pure, spiritual, and learned. We have, therefore, a great value for this little book, as a sort of portrait of the ordinary manner of this distinguished woman.

It is not to be expected that we should make an elaborate article upon this unlaboured production, which was written as an attractive preparation of the young mind for the studious perusal of the sacred volume, by laying before it a short, familiar, and condensed view of its properties, distinctions, and general excellence. This has been done in verse, of the four feet measure, with an apology for its unsuitableness to the dignity of the subject, for the sake of bringing the matter more within the grasp of young memories, and of giving to the work an air of less pretension, and perhaps of greater cheerfulness. For the object evidently in the view of the author, we think this little performance well calculated, and that it would answer the best of purposes to lodge the greater part of it in the memory of a young person, exemplifying its several delineations by specimens from the sacred book itself.

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The New Testament is rightly observed by Mrs. More to be less pliant than the old to the purposes of poetry. Truths so transcendant must be approached with a holy fear; and scarcely less than genuine inspiration can, with safety, venture upon the thrice sacred theme. Mrs. More's fervour has elevated her to the confines, and her pious discretion has interdicted her advance.

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Such is the productive energy of the mind of Mrs. Hannah More, amidst declining years, sufferings, and bereavements. She now pursues the remainder of her journey alone, after losses which have left the world almost a wilderness for her. But she treads the valley not companionless; her thoughts are cheerful company, faith supports her steps, hope illumines her path, and charity cheers her progress. She has still a large family that stand spiritually related to her among the mothers, and wives, and daughters of Britain, and at this moment there does not live the woman connected with society by so many

gentle ties and endearing affinities. When we consider her long and laborious service in the cause of humanity; the diffusive good wrought by the various productions of her intellect; her tracts, which have opened the prospect of another world in the darkest corners of that in which we live; her treatises, which have forced their way among the highest ranks, and gained for truth, and conscience, and the claims of the soul, a short hearing amidst the revelry and riot of tumultuary pleasure; when we think of those personal labours of love, that once filled a wide circuit of visitation round her happy residence, when her presence carried joy, and consolation, and instruction to the scenes of want, and wo, and brutal ignorance, we feel a sort of kindred cord that binds us to her, together with the whole human race; and when we think of the contrast in which those stand opposed to her, who, in their accursed publications, labour to ensnare the soul, and to intercept the hopes of the rising generation, or who, as politicians, or lawyers, or pseudo philanthropists, contend for the diabolical influence of the press, under pretence of upholding its freedom, we can hardly look upon such beings as partaking with her of a common nature; the distance between them is so immeasurably vast, that we can scarcely do justice to it without either exalting this lady above human praise, or sinking those men below human charity.

CONFESSIONS OF AN ENGLISH OPIUM-EATER:

Being an Extract from the Life of a Scholar.

(Continued from p. 4.)

Preliminary Confessions.—These preliminary confessions, or introductory narrative of the youthful adventures which laid the foundation of the writer's habit of opium-eating in after life, it has been judged proper to premise, for three several reasons:

1. As forestalling that question, and giving it a satisfactory answer, which else would painfully obtrude itself in the course of the *Opium Confessions*—"How came any reasonable being to subject himself to such a yoke of misery, voluntarily to incur a captivity so servile, and knowingly to fetter himself with such a seven-fold chain?" a question which, if not somewhere plausibly resolved, could hardly fail, by the indignation which it would be apt to raise as against an act of wanton folly, to interfere with that degree of sympathy which is necessary in any case to an author's purposes.

2. As furnishing a key to some parts of that tremendous scenery which afterwards peopled the dreams of the opium-eater.

3. As creating some previous interest of a personal sort in the confessing subject, apart from the matter of the confessions,

which cannot fail to render the confessions themselves more interesting. If a man "whose talk is of oxen," should become an opium-eater, the probability is, that (if he is not too dull to dream at all)—he will dream about oxen: whereas, in the case before him, the reader will find that the opium-eater boasteth himself to be a philosopher; and accordingly, that the phantasmagoria of *his* dreams (waking or sleeping, day-dreams or night-dreams) is suitable to one who in that character,

Humani nihil a se alienum putat.

For amongst the conditions which he deems indispensable to the sustaining of any claim to the title of philosopher, is not merely the possession of a superb intellect in its *analytic* functions (in which part of the pretension, however, England can for some generations show but few claimants; at least, he is not aware of any known candidate for this honour who can be styled emphatically a *subtle thinker*, with the exception of *Samuel Taylor Coleridge*, and in a narrower department of thought, with the recent illustrious exception* of *David Ricardo*)—but also on such a constitution of the *moral* faculties, as shall give him an inner eye and power of intuition for the vision and the mysteries of our human nature: that constitution of faculties, in short, which (amongst all the generations of men that from the beginning of time have deployed into life, as it were, upon this planet) our English poets have possessed in the highest degree—and Scottish† professors in the lowest.

I have often been asked, how I first came to be a regular opium-eater; and have suffered, very unjustly, in the opinion of my acquaintance, from being reputed to have brought upon myself all the sufferings which I shall have to record, by a long course of indulgence in this practice purely for the sake of creating an artificial state of pleasurable excitement. This, however, is a misrepresentation of my case. True it is, that for nearly ten years I did occasionally take opium, for the sake of the exquisite pleasure it gave me: but, so long as I took it with this view, I was effectually protected from all material bad

* A third exception might perhaps have been added: and my reason for not adding that exception is chiefly because it was only in his juvenile efforts that the writer whom I allude to, expressly addressed himself to philosophical themes; his riper powers have been all dedicated (on very excusable and very intelligible grounds, under the present direction of the popular mind in England) to criticism and the fine arts. This reason apart, however, I doubt whether he is not rather to be considered an acute thinker than a subtle one. It is, besides, a great drawback on his mastery over philosophical subjects, that he has obviously not had the advantage of a regular scholastic education: he has not read Plato in his youth (which most likely was only his misfortune); but neither has he read Kant in his manhood (which is his fault).

† I disclaim any allusion to *existing* professors, of whom indeed I know only one.

consequences, by the necessity of interposing long intervals between the several acts of indulgence, in order to renew the pleasurable sensations. It was not for the purpose of creating pleasure, but of mitigating pain in the severest degree, that I first began to use opium as an article of daily diet. In the twenty-eighth year of my age, a most painful affection of the stomach, which I had first experienced about ten years before, attacked me in great strength. This affection had originally been caused by extremities of hunger, suffered in my boyish days. During the season of hope and redundant happiness which succeeded (that is, from eighteen to twenty-four) it had slumbered: for the three following years it had revived at intervals: and now, under unfavourable circumstances, from depression of spirits, it attacked me with a violence that yielded to no remedies but opium. As the youthful sufferings, which first produced this derangement of the stomach, were interesting in themselves, and in the circumstances that attended them, I shall here briefly retrace them.

My father died, when I was about seven years old, and left me to the care of four guardians. I was sent to various schools, great and small; and was very early distinguished for my classical attainments, especially for my knowledge of Greek. At thirteen, I wrote Greek with ease; and at fifteen my command of that language was so great, that I not only composed Greek verses in lyric metres, but could converse in Greek fluently, and without embarrassment—an accomplishment which I have not since met with in any scholar of my times, and which, in my case, was owing to the practice of daily reading off the newspapers into the best Greek I could furnish *extempore*: for the necessity of ransacking my memory and invention, for all sorts and combinations of periphrastic expressions, as equivalents for modern ideas, images, relations of things, &c. gave me a compass of diction which would never have been called out by a dull translation of moral essays, &c. “That boy,” said one of my masters, pointing the attention of a stranger to me, “that boy could harangue an Athenian mob, better than you or I could address an English one.” He who honoured me with this eulogy, was a scholar, “and a ripe and good one:” and of all my tutors, was the only one whom I loved or revered. Unfortunately for me (and, as I afterwards learned, to this worthy man’s great indignation), I was transferred to the care, first of a blockhead, who was in a perpetual panic, lest I should expose his ignorance; and finally, to that of a respectable scholar, at the head of a great school on an ancient foundation. This man had been appointed to his situation by — College, Oxford; and was a sound, well built scholar, but (like most men, whom I have known from that college) coarse, clumsy, and in-

elegant. A miserable contrast he presented, in my eyes, to the Etonian brilliancy of my favourite master: and besides, he could not disguise from my hourly notice, the poverty and meagreness of his understanding. It is a bad thing for a boy to be, and to know himself, far beyond his tutors, whether in knowledge or in power of mind. This was the case, so far as regarded knowledge at least, not with myself only: for the two boys, who jointly with myself composed the first form, were better Grecians than the head master, though not more elegant scholars, nor at all more accustomed to sacrifice to the graces. When I first entered, I remember that we read Sophocles; and it was a constant matter of triumph to us, the learned triumvirate of the first form, to see our "Archididasalus" (as he loved to be called) conning our lesson before we went up, and laying a regular train, with lexicon and grammar, for blowing up and blasting (as it were) any difficulties he found in the choruses; whilst *we* never condescended to open our books, until the moment of going up, and were generally employed in writing epigrams upon his wig, or some such important matter. My two class-fellows were poor, and dependent for their future prospects at the university, on the recommendation of the head master: but I, who had a small patrimonial property, the income of which was sufficient to support me at college, wished to be sent thither immediately. I made earnest representations on the subject to my guardians, but all to no purpose. One, who was more reasonable, and had more knowledge of the world than the rest, lived at a distance: two of the other three resigned all their authority into the hands of the fourth; and this fourth with whom I had to negotiate, was a worthy man, in his way, but haughty, obstinate, and intolerant of all opposition to his will. After a certain number of letters and personal interviews, I found that I had nothing to hope for, not even a compromise of the matter, from my guardian: unconditional submission was what he demanded: and I prepared myself, therefore, for other measures. Summer was now coming on with hasty steps, and my seventeenth birth-day was fast approaching; after which day I had sworn within myself, that I would no longer be numbered amongst schoolboys. Money being what I chiefly wanted, I wrote to a woman of high rank, who, though young herself, had known me from a child, and had latterly treated me with great distinction, requesting that she would "lend" me five guineas. For upwards of a week no answer came; and I was beginning to despond, when, at length, a servant put into my hands a double letter, with a coronet on the seal. The letter was kind and obliging: the fair writer was on the sea-coast, and in that way the delay had arisen: she enclosed double of what I had asked, and good-naturedly hint-

ed, that if I should *never* repay her, it would not absolutely ruin her. Now then, I was prepared for my scheme: ten guineas, added to about two which I had remaining from my pocket money, seemed to me sufficient for an indefinite length of time: and at that happy age, if no *definite* boundary can be assigned to one's power, the spirit of hope and pleasure makes it virtually infinite.

(*To be continued.*)

FROM THE PERCY ANECDOTES.

PRINCESS CHARLOTTE.

In 1812, a young woman of the name of Frances Sage, was under sentence of death in Newgate. A benevolent Israelite, whose compassion had been deeply excited by an inquiry into the circumstances of her crime, resolved on writing a letter to the late lamented Princess Charlotte, to supplicate her intercession for the unfortunate criminal. The letter was such, as did equal honour to his head and heart. It was in these terms:

"*May it please your Royal Highness,*

"To give a few moments attention to the most humble advocate that ever volunteered in the cause of an afflicted family. And as I seek for no reward except the hallowed consolation of success, let your indulgence be proportional to my zeal.

"The interest which the public prints have taken in the fate of Frances Sage, a young English woman, now under sentence of death in Newgate, induced me yesterday to visit a dwelling which her crime had made desolate, and at least to pour the healing balm of condolence upon the wounds of her distracted friends.

"A finished picture of the scene I witnessed, must not agonize your royal bosom. Every thing proclaimed distress and desolation; one tear was forced from her parents' eyes only to make room for another, and they looked as if, at that moment, they had experienced a most melancholy confiscation of all their family honours.

"I found that the same breeze on which your welcome voice first floated on the ears of a joyful people, was burdened with the cries of this unhappy girl, for she is just your age. That the innocence of her youth had been assailed by the artifices of an accomplished villain, who had deserted her at the moment of her utmost need; that she had never before been guilty of a crime, except when she submitted to the wiles of her seducer; that an ignominious death awaited her; that no effort was making for her safety; and that she was enveloped in contrition.

"Smooth and sudden is the descent from virtue. When the

despoiler of her honour had induced the first step towards degradation, it was easy for him to coerce a second; but there is an elasticity in the human mind, which enables it to rebound even after a fall more desperate than hers. In such an effort, oh! royal lady, assist her; and let the harsh gratings of her prison hinge be drowned in the glad tidings of your father's mercy. The eloquence of a Trojan monarch gained, in a hostile camp, the body of his devoted Hector; and the force of royal advocacy was evinced at the memorable siege of Calais, when an enraged and stern king had firmly set his heart upon the execution of St. Pierre. Where then is the difficulty to be apprehended, when an only daughter, and a nation's hope, asks from a generous prince and an indulgent father, the life of a fallen but repenting woman. I have known the exquisite luxury of saving life, and announcing pardon; and I beseech you to lay such holy consolation to your heart, by raising your powerful voice in the advocacy of human frailty; snatch her not only from untimely death, but also from the contagion which surrounds her, from the infectious aggregation of the vices of a prison, where precept and example are rivals in the cultivation of depravity.

"I humbly ask it for her parents, because it will heal their bleeding hearts; and for her sea-beaten brother, for it will strengthen his arm against the enemies of your house; I solicit it for the empire, because she is a reclaimed subject; I ask it for the honour of that throne which you are destined to adorn; and I implore it for the sake of that God whose favourite attribute is mercy.

"Grant then this humble prayer, illustrious favourite of my prince, and may the 'divinity which hedges thrones,' may 'He who wears the crown immortally,' bless you with long, long life, and end it happy.

"JOSEPH."

Along with this letter, the generous writer transmitted the following petition from the wretched girl herself.

"To his Royal Highness the Prince Regent, &c. &c. &c. The most humble Petition of Frances Sage,

"SHOWETH,

"That at an age when judgment was imperfect, and seduction strong, she was drawn from her father's house by the artifices of a villain.

"That degraded by her crime in the estimation of her family, when the hour of repentance came, no friendly door invited her return.

"That her dependance on her seducer was increased, while his attentions to her abated; and that in a distracted hour she purchased the continuance of his protection by a breach of the law.

"That her life must be forfeited for her crime, unless that contrition which she hopes has appeased her God, may obtain for her the compassion of her prince. And that she is not now more solicitous for life, than her prayers shall ever be devout for the generous author of her pardon. "FRANCES SAGE."

"*London, Nov. 15, 1812.*"

Her Royal Highness was moved by the pathetic energy of these appeals. She made inquiry into the circumstances of the girl's case; and finding that they had been fairly and honestly represented, she did not hesitate to intercede with her royal father in her behalf, and had the happiness not to plead in vain. The life of the criminal was saved, and the worthy "Joseph" had once more "the exquisite luxury of saving life, and announcing pardon."

FROM TAYLOR'S OLD SAYINGS.

HACKNEY COACHES, WHY SO CALLED, AND WHEN FIRST INTRODUCED IN THIS COUNTRY.

It was from this village that the coaches let to the people in London, first received their name: for, in the sixteenth century, many people, having gone on visits to see their friends at Hackney, it occasioned them often to hire horses or carriages, so that in time it became a common name for such horses, coaches, and chairs, as were let to the people of London; and the name has now diffused itself not only throughout Britain, but likewise Ireland.

Hackney coaches first began to ply in the streets of London, or rather waited at inns, in the year 1625, and were only twenty in number; but in 1635 they were so much increased, that King Charles issued out an order of council for restraining them. In 1637, he allowed fifty Hackney coachmen, each of whom might keep twelve horses. In 1652, their number was limited to two hundred; and in 1654, it was extended to three hundred. In 1661, four hundred were licensed at five pounds annually for each. In 1694, seven hundred were allowed, and taxed by the 5th and 6th of William and Mary at four pounds per annum each. By 9th Anne, c. 23, eight hundred coaches were allowed in London and Westminster; but by 8th Geo. III, c. 24, the number was increased to one thousand, which are to be licensed by commissioners, and to pay a duty of five shillings per week to the king. On Sunday there were formerly only one hundred and seventy-five Hackney coaches to ply, which were to be appointed by commissioners; but their number is now unlimited.

Agriculture.



"Let us cultivate the ground, that the poor, as well as the rich, may be filled; and happiness and peace be established throughout our borders."

Some Observations on the Disease of the Morello Cherry, and Management of Trees.

Read before the Agricultural Society of Bucks County, 30th July, and before the Philadelphia Society for promoting Agriculture, Oct. 23, 1821.

Sharon, Bucks County, Pennsylvania, 4th July, 1821.

Sir—The premature decay of our trees, particularly those of the fruit bearing kinds, is indeed a matter of serious regret, and demands our pointed attention. I hope that the important committee over which you preside, will, in their researches, make some discoveries that may prove of peculiar benefit to society. I consider it a privilege to belong to such a committee, and will most cheerfully throw in my little store of knowledge.

In most cases of decay that have come under my notice; I have found a collection of some kind of vermin, which I supposed to be the cause of disease; but on a more close examination I am of opinion, that in some instances it is only the consequence, especially as relates to the morello cherry. The disease which has proved so fatal to that tree, is first observed by the formation of excrescences in the outer branches, and even in the stems of very young trees. In these excrescences are lodged a number of small whitish worms, which I took to be, and I believe many others think is, the cause of the decay; but being informed that scoring the bark was useful, and the informer being unable to give me any reason why it was so, I was induced to look further into the case, whereupon I discovered, that the lumps or excrescences were formed about a month before the worms commenced their operations, and then they appeared to enter from the outside. Last year I selected for experiment two trees that stood near to each other: early in March I scored one of

them, by making three incisions along the trunk, extending from the branches to near the root; the other I left undone. In the spring of the current year, that which was scored was free of disease; whilst that not scored was so affected that I thought it necessary to take the whole head off. Joshua Tyson, esq. of Montgomery county, has a tree of the large brown species, the trunk of which is about thirteen inches in diameter; it became much diseased in the year 1819; in the course of that year the bark opened along the trunk in a perpendicular direction, about six feet in length, as if it had been scored; in 1820, the tree threw out new shoots from below the diseased parts, and assumed a healthy appearance, and during that year a ridge formed where the bark had been opened, jutting out an inch beyond the general round of the body; and in consequence of the tender state of the bark in that part, the ridge has this year increased, and it does appear that it will continue to do so, until relieved in other places by incisions. On another examination of the excrescences this season, I found the eggs of the insect laid on the outside, and that the worm does actually make its way inwards. From these observations, I conclude that the decay of this valuable fruit tree is occasioned by a diseased state of the bark (being what is commonly termed bark-bound, obstructing the circulation of the sap), and that scoring at the proper season is an effectual remedy; at least it is harmless and easy. Whether I have chosen the best time for the operation remains to be proven; and if I am in the main right in my conclusion, it is a strong instance of the necessity of searching into causes, instead of being misled by mere effects.

It appears to me that the practice of trimming trees, so as to form the head several feet above the ground, is unnatural, although it is certainly attended with many conveniences, and on some occasions cannot be dispensed with, particularly where the ground is tilled; but such exposure of the stem is perhaps frequently the source of disease, especially in some of the delicate kinds of fruits, such as cherry, plum, peach, &c. I have now some peach trees growing on the north side of a board fence, which really look more flourishing than some others that are not so protected, and from this hint I would suggest the propriety of suffering the head to form so near the ground as to shade the whole stem; or if trimmed up, to place a board, or tie straw or some other covering on the south side of each tree. The application of soft soap, well scrubbed with a hard brush, has lately been highly spoken of; and the washing with lime or composition has long been practised; and also scraping and currying the bark; all of which I believe to be useful, but each in rotation, or some change is probably best. A respected member of our society has recommended the ringing or girdling of fruit

trees, to force them into bearing. I have tried the experiment, and am satisfied that fruit was thereby produced. At the same time I am convinced that the trees are injured, and must therefore disapprove of the operation, and in lieu thereof I would decidedly prefer scoring, that is by making incisions into the bark lengthwise up the trunk, continuing if necessary along the principal branches.

In planting trees I would recommend the digging the holes of a size more than sufficient to receive the roots (the larger the better), but not too deep, especially if the soil is shallow and the subsoil clay; the earth thrown in should be completely pulverized and enriched, and if in the spring season, about half a bucket of water to each tree is very beneficial. After planting the more valuable or delicate kinds, I have thrown straw, leaves, or other litter around with great success; the litter keeps a continual moisture, prevents the growth of other plants, and acts as a manure; but it should not be continued longer than autumn, as there would be danger of mice harbouring in it and barking the trees. Some persons stake their trees at the time of planting, and I think well of the practice for the first season; but the stakes should be removed by winter, otherwise the stem, either depending upon the support afforded by the stake, or for want of proper exercise, will not grow in proportion to the other parts, and will become too weak to sustain the head; for trees have an apparent consciousness, and will conform to the situation in which they are placed.

Yours, very respectfully,

JAMES WORTH.

MR. JAMES P. MORRIS, Chairman of the Committee
on Fruit and Forest Trees.

Variety.

ORIGIN OF THE CUSTOM OF SALUTING THOSE WHO SNEEZE.

From Dr. Nugent's History of France.

The common practice of saluting those who sneeze is generally dated from the age of Brunehaut, and the pontificate of Gregory the Great. It is said, that in the time of that holy prelate, there was so contagious a malignity in the air, that those who unluckily happened to sneeze expired directly: this made the religious pontiff enjoin to the faithful, certain prayers, accompanied with wishes, that they might be saved from the dangerous effects of the corruption of the air. This is a fable, invented contrary to all the rules of probability; it being certain, that this custom subsisted from the most remote antiquity, in all parts of the known world.

We read in mythology, that the first sign of life given by the man whom Prometheus formed was sneezing. This pretended creator, as we are told, stole part of the rays of the sun, and with them filled a phial, which he sealed hermetically: he then returned with speed to his favourite work, and presented to it his flask open. The solar rays had lost nothing of their activity; they immediately insinuated themselves into the pores of the statue, and made it sneeze. Prometheus, transported at the success of his machine, had recourse to prayer, and uttered wishes for the preservation of that extraordinary being. His creature heard him: he remembered the wishes, and took particular care, upon similar occasions, to apply them to his descendants; who, from father to son, have to this day preserved it in all their colonies.

The Rabins, in speaking of this custom, do not give it the same antiquity: they tell us, that after the creation God made an universal law, the purport of which was, that every living man should sneeze but once; and that, at the same instant, he should render his soul to God, without any previous indisposition. Jacob, whom this abrupt manner of quitting the world by no means suited, and who desired to have it in his power to make his conscience easy, and settle his family affairs, humbled himself before the Lord, expostulated with him once again, and prayed with the utmost earnestness to be exempted from the general law. His prayers were heard; he sneezed, but did not die. All the princes of the earth being informed of the fact, ordered with one accord, that for the time to come, sneezing should be accompanied with thanksgiving, and wishes for the prolongation of life.

We may trace from these fictions, the origin of that tradition and history, which place, long before the establishment of Christianity, the rise of this piece of civility, which is at last become one of the duties of social life. It was looked upon as very ancient in the time of Aristotle, who did not know its origin, and has investigated the reason of it in his problems. He maintains, that the first men prepossessed in favour of the head (as the chief seat of the soul), that intelligent substance, which governs and animates the whole mass, have carried their respect for it so far, as to honour even a sneeze, one of its manifest and sensible operations. This has given rise to the different forms of compliments, used on like occasions among the Greeks and Romans; as *live: be well: may Jupiter preserve you:* and, among the English, *God bless you, &c.*

ST. ANTHONY'S FIRE.

Saint Anthony was born in Egypt in 251, and inherited a large fortune, which he distributed among his neighbours, and

the poor: he retired into solitude, founded a religious order, built many monasteries, and died *anno* 356. Many ridiculous stories are told of his conflicts with the devil, and of his miracles. There are seven epistles extant attributed to him.

St. Anthony is sometimes represented with a fire by his side, signifying that he relieves persons from the inflammation called after his name: but always accompanied by a hog, on account of his having been a swineherd, and curing all disorders in that animal. To do him the greater honour, the Romanists, in several places, keep, at common charges, a hog, denominated *St. Anthony's hog*, for which they have great veneration. Some will have St. Anthony's picture on the walls of their houses, hoping by that to be preserved from the plague: and the Italians, who do not know the true signification of the fire, painted at the side of their saint, concluding that he preserves houses from being burnt, invoke him on such occasions.

St. Anthony also gives the denomination to an order of religious, founded in France about the year 1095, to take care of those afflicted with St. Anthony's fire, a name popularly given to the erysipelas. It apparently took this denomination as those afflicted with it made their peculiar application to St. Anthony of Padua, for a cure. It is known that, anciently, particular diseases had their peculiar saints: thus, in the ophthalmia, persons had recourse to St. Lucia; in the tooth ache, to St. Apollonia; in the hydrophobia, St. Hubert, &c.

It is said, that, in some places, the monks assume to themselves a power of giving, as well as of removing, the *ignis sacer*, or erysipelas; a power which stands them in great stead for keeping the poor people in subjection and extorting alms. To avoid the menaces of these monks, the country people present them every year with a fat hog a-piece. Some prelates endeavoured to persuade Pope Paul the Third to abolish the order; but without effect, as it exists to this day in several places.

WHY A FOOLISH FELLOW IS CALLED A COXCOMB.

This is a corruption of the word *cocks-comb*, which is considered as an unnecessary part, and is always cut off from game cocks, and only suffered to grow on those of the dung-hill breed: hence we make use of the term *cocks-comb* or *coxcomb*, to a ridiculous fribbling fellow, who pays more attention to the decoration of his person than to the improvement of his mind.

SELAH.

Reason why that word is put at the end of several verses in the Psalms.

Selah, is a musical note, and, according to ancient translators of holy writ, implies an elevation of the voice, as though it were irregularly derived from *Salal*, to elevate, or it signifies a common pause.

FRACTURE OF THE THIGH.

FROM THE RECREATIVE MAGAZINE.

For this inconvenience Hippocrates prescribes thus:—"In a fracture of the thigh, the extension ought to be particularly great, the muscles being so strong, that, notwithstanding the effect of the bandages, their contraction is apt to shorten the limb. This is a deformity so deplorable, that, when there is reason to apprehend it, *I would advise the patient to suffer the other thigh to be broken also, in order to have them both of one length.*"

Sir Thomas Browne who gives his creed in his *Religio Medici*, does it, however, quaintly; for instance, he says, "I can believe that Lazarus was raised from the dead, yet not demand where in the interim his soul awaited; or raise a law-case whether his heir might lawfully detain his inheritance bequeathed unto him by his death, and he, though restored to life, have no plea or title unto his former possessions."

Urban Chevreau, a French historian, tells us, "When I was young, I remember attending a sermon, preached by a prelate, who was celebrated at court for the greatness of his talent. It was on the feast of Mary Magdalen. The bishop, having enlarged much on the repentance of Mary, observed, that her tears had opened to her the way to heaven; and that *she had travelled by water* to a place, where few other persons had gone *by land.*"

Calvin's (the reformer) mode of expression was rather coarse. Luther had, in one of his writings, called him a declaimer; and Calvin, to justify himself from such a title, breaks out—"Your whole school is nothing but a stinking sty of pigs. Dog! do you understand me? Do you understand me, madman! Do you understand me, you great beast?"

Dr. Sharp, of Hart Hall, had a ridiculous manner of prefacing every thing he said with the words, *I say*. An under graduate having, as the doctor was informed, mimicked him in his peculiarity, he sent for him to give him a jobation, which he thus began: "I say—they say—you say—I say—*I say*;"—when, finding the ridiculous combination in which his speech was involved, he concluded by bidding the young satirist begone to his room.—(*Grose's Olio.*)

The habit of changing names, or adding to them, has now become quite common. There was a gentleman, and a very worthy character, at, and member of parliament for, Canterbury, who died 1781, viz.—Thomas Knight, Esq., whose paternal name was Brodnax, and which, early in life, he changed for that

of May, and afterwards, by a statute of 9th Geo. II. he took the name of Knight, which occasioned a facetious member of the House to get up, and propose "a general bill, to enable that gentleman to take what name he pleased."

Sir Thomas More had, for some time, but two daughters; one of whom, it will be recollected, showed remarkable piety towards him. Lady More, however, was for ever praying for a boy. At length, she obtained her wish. The boy, coming to man's estate, proved but simple: Sir Thomas thereupon said to his wife, Thou prayedst so long for a boy, that *he will be a boy as long as he lives.*

Dr. Moore (author of *Zeluco*) used to say that, "At least two-thirds of a physician's fees were for imaginary complaints." Among several instances of this nature, he mentions one of a clothier, who, after long drinking the Bath waters, took it into his head to try the Bristol hot wells. Previous, however, to his setting off, he requested the physician to favour him with a letter, stating his case to any brother Galen. This done, the patient got into a chaise and started. After proceeding about half way, he felt an itch to pry into the contents of the letter, when the following words presented themselves:—"Dear sir, the bearer is a fat Wiltshire clothier; make the most of him." It is unnecessary to add, that his cure was at that moment effected, as he ordered the chaise to return, and immediately proceeded home.

Poetry.

NAPOLEON.—(FROM THE FRENCH.)

The following is a pretty correct version of one of the numerous poems on the Death of Napoleon, at present in circulation at Paris. It is a curious proof of the fond and devoted attachment with which the memory of that "Mighty Murderer" is still cherished by his deluded followers.

Noble spirit, hast thou fled,
Is thy glorious journey sped,
Thy days of brightness numbered,—
Soul of dread sublimity!

Hast thou burst thy prison bands,
Twin'd round thee by coward hands,
Hast thou fled to other lands,
Where thou must—thou wilt be free?

Tyrants! cowards! mark the day,
Even now 'tis on the way,
When your names, to scorn a prey,
Shall live with endless infamy!

Hark, 'tis victory's deathless knell!—
Lodi shall remember well!—
Austerlitz! Marengo! tell
Of his glorious chivalry!

Tell his deeds by field and flood !
 Witness river, mountain, wood !
 Show his path of fire and blood,
 That burned behind him gloriously !

Alas that hero's life should close
 In languid, fameless, dull repose,
 Far from the contest that bestows
 On mortals immortality.

Alas that he, the great, the brave,
 Should fill a hermit's bloodless grave,
 Where never rolled the hallowing wave
 Of battle and of victory !

He should have died on bloody field,
 Where column after column wheel'd,
 Where cannon roar'd and charger reel'd,
 Amid destruction's revelry.

He should have laid his glorious head
 Amid the wreck himself had made,
 Ten thousand corpses round him spread,
 The flower of all his enemy.

Spirit of undying name,
 Endless honour thou shalt claim,
 Whilst thy foes unknown to fame,
 Shall weep in cold obscurity !

Glory's hallow'd light divine
 Ever on thy head shall shine,
 And valour's heart will be thy shrine,
 Thy portion vast futurity !

[*Edinb. Mag.*

LINES

WRITTEN BY A LADY ON OBSERVING SOME WHITE HAIRS ON HER LOVER'S HEAD.

Thou to whose power reluctantly we bend,
 Foe to life's fairy dreams, relentless Time !
 Alike the dread of lover and of friend,
 Why stamp thy seal on manhood's rosy prime ?
 Already twining, 'midst my Thyrsis' hair,
 The snowy wreaths of age, the monuments of care.
 Through all her forms, though Nature own thy sway,
 That boasted sway, thou'lt here exert in vain ;
 To the last beam of life's declining day,
 Thyrsis shall view unmov'd, thy potent reign,
 Secure to please, whilst goodness knows to charm,
 Fancy and taste delight, or sense and truth inform.
 Tyrant ! when from that lip of crimson glow,
 Swept by thy chilling wing, the rose shall fly ;
 When thy rude scythe indents his polish'd brow,
 And quench'd is all the lustre of his eye ;
 When ruthless age disperses every grace,
 Each smile that beams from that ingenuous face ;
 Then through her stores shall active memory rove,
 Teaching each various charm to bloom anew,
 And still the raptur'd eye of faithful love
 Shall bend on Thyrsis in delighted view,
 Still shall he triumph with resistless power,
 Still rule the conquer'd heart till life's remotest hour.